# THE PROTESTANTS Doom in POPISH Times.

Protestants are Hereticks.

A Prince putting himself, and his Dominions under the Authority of the *POPE*, and admitting (as he must unavoidably) the Laws and Decrees of the *Romish Church*, all his *Protestant* Subjects being, by the Judgment and Sentence of that Church, *HERETICKS*, (*a*) do forthwith lie under the Penalty which those Laws and Constitutions will have inflicted upon *Hereticks*; *Heresie* (*b*) being the highest degree of *High-Treason*; called therefore by them, *Lasæ Crimen Majestatis Divinæ*: So the *English* Protestant must be a Traytor, and the worst of Traytors, and exposed to the Penalties of *High Treason*.

(a) *Distinct.* 19. *Cap.* a *Caus.* 25 *q.* 1. *Cap.* 11.

(b) *Cap.* Vergent. *de Hæreticis.*

*The* LAWS *and Decrees of the* Romish *Church* against *HERETICKS.*

(c) *Cap. Infam.* 6. *q.* 1. p 297.

*Heresie* (*c*) is denounced INFAMOUS, and the *Heretick* must be dealt with as such; which is many Penalties in one.

1. Forfeit Dignity and Office

*First*, Whereby they are deprived of all Nobility, Jurisdiction and Dignity, and debarred from all Offices, and Publick Councils, *Parliaments* as others; Being made uncapable of choosing, and being chosen: So that it reacheth all sorts (*d*) of Clergy, Layety, Noble and Ignoble: Which is extended to their Children also. For, they say, *The Issue of Traytors, Civil and Spiritual, lose their Nobility.* And all that owe any Duty to such Infamous Persons, are discharged and exempted there from; as Subjects (*e*) from their PRINCE, Servants (*f*) from their MASTERS, Children [*g*] from their PARENTS; whom they also may lawfully Kill.

(d) Suar. *de Fide. disp.* 12. §. 9. *n.* 5. *l.* 2. *c.* 29.

(e) *Cap. de Hær.*

(f) Azzov. *Tom.* 1. *l.* 8. *c.* 12. *q.* 7.

(g) *Cap.* 2. *Sect. fin. de Hær. in* 6.

Whereby we may see a little, to what Condition the Admission of the PAPAL Authority would reduce us, expelling both Nature and Humanity, and making the dearest Relatives unnatural and barbarous to one another: It would leave no *Protestant* either Dignity or Authority, either Safety or Liberty; Nobles are sentenced to Peasants, and Peasants to Slaves.

2. Goods and Estate.

*Secondly*, Another Penalty, to which *Hereticks* are condemned by their Laws, is CONFISCATION of Goods and Estate; and this they incurr *Ipso jure, & ipso facto*; that is, immediately as soon as they shew themselves *Hereticks*, before any legal Sentence have passed: For which there is an express Decree in the Canon-Law; (*b*) *Bona Hæreticorum ipso jure* (*h*) *Cap. cum decernemus Confiscata*; We decree the Goods of *Hereticks* to be Confiscate *de Hær.* by Sentence of Law. The Effects of this *Confiscation*, wherein they all agree, makes the Severity of the LAW apparent, viz. First, All the Profits made of the Estate from the first Day of their Guilt, is to be (*i*) refunded. Secondly, All Alienations (*k*) by Gift, Sale, or otherwise, before Sentence, are null and void; and all Contracts for that purpose, (*l*) rescinded. Thirdly, Children, Heirs of *Hereticks*, are deprived of their Portions; yea, though they be *Papists*.

Inno. III. *Cap.* Vergentis.

(i) *V. Sq. in* Suar. *disp.* 22. *S.* 4 *n.* 11.

(k) *S.* 1 *n.* 3.

(l) *Cap.* Vergent. *de Hær.*

Whereby it appears, that as soon as the PAPACY is admitted, all Title and Property is lost and extinct among us: And therefore we must not think that *Pope* acted extravagantly, who declared, *That all his Majesty's Territories were his own, as subjected to the Holy See for the Heresie of Prince and People.* Not only Abby-

A lands

lands are in danger, who ever possess them; but all Estates are forfeited to his Exchequer, and legally Confiscated: All is his own, which PROTESTANTS, in these Three Nations, have or ever had, if he can but meet with a Prince so wise, as to help him to catch it; whose process follows them beyond their grave, and ruins their Children, and Children's Children after them. And when they have stript the *Heretick* of his All, they provide that no other shall relieve him; *viz. That none shall receive him into their Houses, nor afford him any Help, nor shew him any Favour, nor give him any Counsel.* We are here in *England* zealous for Property; and all the reason in the World we should so be: But we must bid *Adieu* to this, when we once come under the *Popes* Authority; for as soon as this is admitted, *All the Protestants in these Nations are Beggers by Law, viz.* By the Laws of That Church; which will then be Ours, divesting us of all Property and Title to what ever we count our own.

3. *Lives.*

*Thirdly*, Another Penalty which their Law inflicts on *Hereticks*, is *Death*, (m) which is the Sentence of the Canon-Law; and which is so Absolute, that no Secular Judge can remit; and which is the Judgment of all the Doctors. *Ita docent omnes Doctores:* And from which Penalties, neither *Emperors* nor *Kings* themselves are to be freed or exempt. And the *Death* they inflict is *Burning Alive:* No *Death* more tolerable, or of less exquisite Torture, will satisfie the Mercy of that Church. The Canon saith thus; *Decernimus ut vivi in conspectu hominum comburantur*; We decree, That they shall be *Burnt Alive*, in the Sight of the World. So our last *Popish* Successor, Queen *Mary*, practised upon near three hundred Persons, without regard either to Age, Sex, or Quality: The *Scripture* they urge for it, is *Joh.* 15 6. (n) *If any one abide not in me, Men gather them, and cast them into the Fire, and they are Burnt.*

(m) *Cap ad abolendum de Her.* Suar. Dis. 23. *Bul.* Urb. 4. & Inno. 4.

By Burning.

(n) *Jac. de Gra. decis. l.* 2. c. 9. n 2.

So that as soon as the PAPAL Authority is admitted among us, all the *Protestants* in these Nations are dead Men in Law; being under a LAW, that hath Sentence Dus to be *Burnt Alive*; and under a Power that hath *Declared* it necessary, that no one of us escape with Life.

4. Destroy'd by War.

*Fourthly*, Where legal Penalties cannot take place, by reason of opposite Strength, they hold *War* necessary, and lawful to chastise *Hereticks*. For which we might give you divers Authorities; (o) but let Cardinal *Allen*, our Country man suffice; who asserts it is not only lawful, but necessary: His Words are these: *It is clear* (saith he) *what People or Persons soever be declared to be opposite to GOD's Church, with what Obligation soever, either of Kindred, Friendship, Loyalty, or Subjection, I be bound unto them; I may, or rather must take up Arms against them: And then must we take them for Hereticks, when our lawful Popes adjudge them so to be. And which* (saith Cardinal *Pool*) *is War more Holy than that against the* Turks.

(o) *Bonacina Diana. Castro Molanus*, &c. *Car. Allen. ad* Peop. p. 41.

5. By Massacre.

*Fifthly*, To destroy them by *Massacres*, is sometime held more adviceable, than to run the hazard of *War*; and which (*they say*) is both lawful and meritorious, for the rooting out a Pestilent *Heresie* and the promoting the *Roman* Interest. This set a foot the *Irish Massacre*, that inhumane bloody Butchery, not so much from the Savageness and Cruelty of their Natures, as the Doctrines and principles which directed, and encouraged it: As also that of *Paris*; than which nothing was more grateful and acceptable to their *Popes*, as their (p) Bulls make manifest, and the picturing it in the *Popes* Chamber: and for which, as a most Glorious Action, Triumphs were made, and publick Thanksgivings were returned to GOD. So in *Savoy*, and elsewhere, both in former and later Times. And this was that which the late *Conspirators* aimed at so fully, intending a *Massacre Those that escaped a Massacre*, saith (q) *Dugdale must be cut off by the Army.* And (r) *Coleman* tells the *Internuncio* in his Letter; to the *Internuncio.*

(p) Briefs of P. G. 13. & *Clem.* 8.

(q) 5 *Jos. Tryal.* p. 28.

(r) Col. *Lr.*

*That their Design prospered so well, that he doubted not in a little time, their Business would be managed to the utter Ruin of the Protestant Party: The effecting whereof was so desirable and meritorious, that if he had a Sea of Blood, and an hundred Lives, he would lose them all to carry on the Design. And if to effect This, it were necessary to destroy an hundred Heretical Kings, he would do it.* (f) Prance's *Nar.* p. 4.

(f) Singleton the Priest affirmed, 'That he would make no more 'to stab forty Parliament-men, than to 'eat his Dinner. *Gerard* and *Kelley*, to encourage *Prance* to kill Sir *E. B. G. told him*, It was no Murder, no Sin, and 'that to kill twenty of them was nothing 'in that Case; which was both a charitable and meritorious Act. — *And* (t) Grant, *one of the* Massacring Gun-powder Traytors *said, upon his Execution, to one that urged him to Repent of that wicked Enterprize*; That he was so far from counting it a Sin, that on the contrary, 'he was confident That that Noble Design had so much of Merit in it, as 'would be abundantly enough to make 'Satisfaction for all the Sins of his whole 'Life. *Sir* Everard Digby *speaking to the same purpose also. The provincial* Garnet, *did teach the Conspirators the same* Catholick *Doctrine*; *viz.* That the King, 'Nobility, Clergy, and whole Community of the Realm of *England* (*Papists excepted*) were Hereticks; *and*, That all 'Hereticks were Accursed and Excommunicated: *and*, That no Heretick could 'be a King; but that it was lawful and 'meritorious to Kill him, and all other 'Hereticks within the Realm of *England*, 'for the Advancement and Inlargement 'of the Authority and Jurisdiction of the 'Pope, and for the Restoring of the *Romish* Religion. *This was that* Garnet *whom* 'the Papists *here honoured as a* Pope, *and* 'kissed his Feet, *and reverenced his Judgment as an Oracle*; and *since his death* 'given him the Honour of Saintship and Martyrdom (u) Dugdale *def. fol.* That after they had dispatched the King, a 'Massacre was to follow.

(t) *Caus. Ep.* p. 189

(u) *Jes. Tryal* p. 25.

1. The Popish Prince cannot help, if he would.

But surely, it may be supposed, that the Oaths and Temper of such a Prince, or his Interest, would oblige him to forbid or restrain such violent Executions in *England*: I, but what if his Temper be to comply with such Courses? Or if his Temper be better? What if he be over ruled? What if he be perswaded (as other Catholicks are) that he must in Conscience proceed thus? What if he cannot do otherwise, without hazard of his Crown and Life? For he is not to hold the Reins of Government alone, he will not be allowed to be much more than the *Popes* POSTILION; and must look to be dismounted, if he Act not according to Order. The Law (x) tells us, *That it is not in the power of any Civil Magistrate, to remit the Penalty, or abate the Rigour of the Law.* Nay, if the Prince should plight his Faith by Oath, that he would not suffer their Bloody *LAWS* to be executed upon his Dissenting Subjects, this would signifie nothing: For they would soon tell him, 'That (y) Contracts made against the 'Canon-Law are invalid, though confirmed by Oath; *And*, That he is not 'bound to stand to his promise, tho' he 'had Sworn to it: *And*, That Faith is no 'more to be kept with Hereticks, than the 'Council of *Constance* would have it. So that Protestants are to be Burnt, as *Jo. Huss*, and *Jerom* of *Prague* were by that Council, though the Emperor had given them his safe Conduct in that Solemn manner, which could secure them only (as they said) from the Civil, but not Church-process, which was the greatest. For 'tis their General Rule, *That Faith is either not to be given, or not kept with Hereticks. Therefore saith Simanca*, 'That Faith ingaged to Hereticks, tho 'confirmed by Oath, is in no wise to be 'performed: *For saith he*, If Faith is not 'to be kept with Tyrants and Pyrates, 'and others who kill the Body, much 'less with Hereticks who kill the Souls; And that the Oath in favour of them, is but *Vinculum Iniquitatis*. A Bond of Iniquity. Though Popish Princes the better to promote their Interests, and to insnare their *Protestant Subjects*, to get advantage upon them, to their Ruin, have made large promises, and plighted their Faiths to them, when they did not intend to keep it. As the Emperor to *John Huss* and *Jerom*; *Charles* the Ninth of *France* to his *Protestant Subjects* before the Massacre;

(x) *Caput Officium.*

(y) *Bonacina de prim. prac. Disp.* 3 q. 2.

Insignificant.

sacre; the Duke of *Savoy* to his *Protestant Subjects*, before their designed Ruin; and Qu. *Mary*, before her burning of them. But if there were neither *Law* nor Conscience to hinder, yet in point of Interest he must not shew favour to Hereticks, without apparent hazard, both (*z*) of Crown and Life, for he forfeits both if he doth. The Pope every Year doth not only Curse *Hereticks*, but every favourer of them, from which none but himself can absolve. (*a*) *Becanus* very elegantly tells us, 'If a Prince be a dull Cur, and fly not upon Hereticks, he is to be beaten out, 'and a keener Dog must be got in his 'stead. *Henry* the Third, and *Henry* the 4th, were both Assassinated upon this account, and because they were suspected to favour *Heretick*. And are we not told by the Discoverers (*b*) of the *Popish Plot*, That after they had dispatch'd the King, they would depose his Brother also, that was to succeed him, if he did not answer their Expectations, for rooting out the *Protestant Religion*.

(*z*) Parson's *Phiop.* p. 109.

(a) *Becan. Cont. Aug.* p. 131, 132. *In Howlin.* p. 60.

(b) Oates's *Nar.* p. 4. *N.* 5 *&c.*

2 Parliaments cannot prevent Ruin to Protestants.

But may not Parliaments secure us by Laws and provisions restraining the power which endanger us? Not possible, if once they secure and settle the Throne for Popery: For, *First*, They can avoid Parliaments as long as they please, and a Government that is more Arbitrary and Violent, is more agreeable to their designs and principles: It being apparent, that the *English* Papist have lost the Spirit of their Ancestors, who so well asserted the *English* Liberties, being so generally now fix'd for the *Popes* Univertal Monarchy, Sacrificing all to that *Roman moloch*; being much more his Subjects than the Kings: and though Natives by Birth, yet are Foreigners as to Government, Principle, Interest, Affection and Design; and therefore no Friends to Parliaments, as our Experience hath told us.

1. They may be avoided.

But *Secondly*, If their Necessity should require a Parliament, there is no question but they may get such a one as will serve their turns. For so have every of our former Princes in all the changes of Religion, that have been amongst us: As *Henry* the VIII. when he was both for and against Popery; *Edward* the VI. when he was wholly Protestant, Qu. *Mary*, when she was for Burning Alive, and Qu. *Elizabeth* when she ran so counter to her Sister. And the reason is clear, that he who has the making of the publick officers and the Keys of preferment and profit, inserve a Popish, not a Protestant Interest.

2. May be made to serveth and swayeth Elections and Votes as he please: And by how much the Throne comes to be fix'd in Popery, the Protestants must expect to be excluded from both Houses, as they have excluded the Papists: For as Hereticks and Traytors, they, as Ignominous Persons, *&c.* you have heard, forfeit all Right either to choose, or be chosen in any publick Council: And then all Laws, which have been made for the Protestants, and against the Popish Religion, will be null and void, as being enacted by an Incompetent Authority, as being the acts of Hereticks, Kings, Lords and Commons, who had forfeited all their rights and privileges.

3. Good Laws insignificant.

But *Thirdly*, Suppose our Laws were valid, as enacted by competent Authority, and such good and wholsom provisions, as were those Statutes made by our Popish Ancestors, in those Statutes of provisoes in *Edward* the I. and *Edward* the III. Times; and that of præmunire in *Richard* the II. and *Henry* the IV. for Relief against Papal Incroachments & Oppressions: Yet being against the Laws & Canons of Holy Church; the Sovereign Authority, they will be all superseded: For so they determine, 'That when the Ca'non and the civil Laws clash, one re'quiring what the other allows not, the 'Church-law must have the observance 'and that of the State neglected: And 'Constitutions (*they say*) made against the 'Canons & Decrees of the *Roman* Bishops 'are of no moment: Their best Authors 'are positive in it: *And* our own Experience & Histories testifie the truth thereof: For how were those good Laws before-mention'd, defeated by the *Popes* authority, so that there was no effectual Execution thereof till *Henry* the VIII. time, as Dr. *Burnet* (*c*) tells us? *And* how have the good Laws, to suppress and prevent Popery, been very much obstructed in their Execution, by POPISH Influence?

(*c*) *Hist. Ref.* p. 110.

THE END.

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